

The Brooklyn Jewish Center Review

JEWS OF INDIA'S COCHIN

By HARRY E. WEDECK

BATAAN AND BETHAR

By DR. ISRAEL H. LEVINTHAL

MUSICAL GENIUS IN EXILE

By DAVID EWEN

A TALK WITH SCHNITZLER'S WIFE AND SON

By ARTHUR WERNER

TRENDS IN JEWISH EDUCATION

By RABBI SIMON GREENBERG

BOSSMAN'S REVENGE

—A SHORT STORY

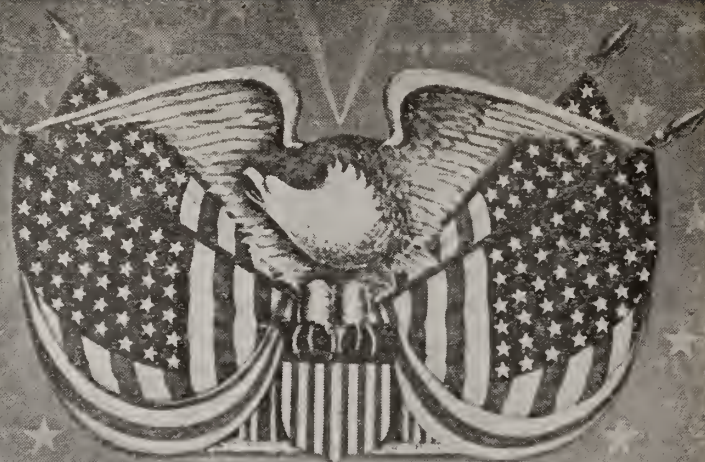
By H. L. CUNNINGHAM

NEWS OF THE MONTH

By LESTER LYONS

APRIL

1942



SERVING OUR COUNTRY

BROOKLYN JEWISH CENTER HONOR ROLL

The following is an additional list of Center members, sons and grandsons of Center members, serving with the United States armed forces. The list includes names received up to the time of going to press. Center members are urged to send us the names of their children now in service, or about to be inducted, for publication in later issues of the *Review*.

Chizner, Bernard
Chizner, Leo
Cohen, Murray
App. Seaman
Doner, Michael
Fishman, Irving
Air Cadet
Glazer, Hyman, Yeoman,
2nd Class
Gray, Morton L.
Marcus, Harry, Major
Michaelson, Howard I.,
Sergeant
Rottenberg, Alfred

Roth, Melvin B.
Rudin, Ira
Schwartz, Stanley A.,
Corporal
Shapiro, Dr. Raymond N.,
1st Lieut.
Shure, Alfred E.,
Petty Officer
Smerling, Paul
Tanenbaum, Ned
Topol, Dr. E. Raymond,
Lieut., Jr. Grade
Zucker, Sidney,
Aviation Cadet

BROOKLYN JEWISH CENTER REVIEW

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"MAYERISM"

THERE is sincerity in the *Saturday Evening Post's* paid advertisements explaining the publication of Milton Mayer's article, "The Case Against the Jews." The new editor of the magazine disclaims responsibility for the act of his predecessor, and, at the same time, excuses the action on the theory that the editor meant well, and that the article was misunderstood. It was intended, he says, as part of a frank airing of the Jewish question. He does not mention, however, that the *Post* received advance warnings from men of standing and reputation in Jewish and non-Jewish circles.

Be that as it may, we do not question the good faith of the new editor in his desire to assure the reading public that the *Saturday Evening Post* is not anti-Semitic, and that it will prove it in the future through material in process of being written which is designed to stress that "a good American is a good American regardless of race or creed."

This, however, does not close the chapter against Milton Mayer and his irresponsible act in writing and publishing the attack against the Jews in a publication that reaches millions of readers, the great majority of whom are non-Jews. With a spirit of bravado, he points to the hundreds of letters he received which agreed with his point of view. Let him get whatever consolation he may derive from this endorsement on the part of other misguided souls. Perhaps, too, he can derive some consolation from the chivalrous defense of his opinions by Father Coughlin's *Social Justice*, and Coughlin's suggestion that all Americans thank the *Saturday Evening Post* and Mayer for their "just chastisement" of the Jews.

We do not wish to add to the many criticisms of Mayer's article. But we do wish to point to a sorrowful new

phenomenon in American Jewish life, which for want of a better word, we shall call "Mayerism." It concerns men of obvious intellectual attainment who, though far removed from everything Jewish, take upon themselves the role of modern Jeremiahs and make a whole people responsible for the sins of a few among them. These men, whose only claim to Jewishness is the accident of their birth, and who, in their own private lives have severed almost every link that binds them to their people, emerge as the great fault-finders, the prophets of doom. They are the Jewish self-haters who, consciously or unconsciously, follow the anti-Semitic pattern of stating half-truths and, citing isolated cases, creating the impression that the shortcomings of a few are characteristic of the entire people.

It is small wonder that Milton Mayer earned the enthusiastic approval of *Social Justice*. That condemned publication needed corroboration of its vicious statements by a Jew, and Milton Mayer supplied it.

—J. G.

TO DR. WEIZMANN—ON HIS ARRIVAL

IT is with great love in our hearts that we of the Brooklyn Jewish Center greet the distinguished leader of Israel, Dr. Chaim Weizmann, and his dear wife, upon their arrival in America. Dr. Weizmann has won the esteem and affection not only of Zionists, but of all men and women, Jews, and non-Jews, who have observed the notable contributions that he has made to that cause that has become part of his very life.

It was not an easy task for Dr. and Mrs. Weizmann to undertake this trip at this time. Their hearts are broken by the loss of a brave son, who served his country and the cause of human freedom with gallantry and self-sacrifice.

But they came here because their people, and their people's cause summoned them. No personal sorrow could affect the service that Dr. Weizmann stands ever ready to give his people and his people's land, Eretz Israel.

His coming to our shores now should serve as an inspiration to all American Jewry. We greet him with a fervent *Shalom*, and will answer his summons to service in the spirit of that loyalty and devotion that he so nobly and bravely displays.

—I. H. L.

THE UNITED SYNAGOGUE CONVENTION

THE Center will be well represented at the Bi-Annual Convention of the United Synagogue of America, which will be held in Atlantic City this coming week-end.

The convention is taking place at a time when our beloved country is engaged in a battle not only for its own life but also for civilization. It is well that the representatives of our religious life should meet and discuss what the religious forces in America must do in order to strengthen our people's faith and devotion to those ideals that are the very essence of religion, the ideals of democracy, liberty and human brotherhood.

We pray Heaven's blessings upon the deliberations of this convention. Earnestly do we hope that from this gathering there may come new strength and vitality to the religious life of American Israel, and a renewed determination to make our religious life worthy of the role that American Jewry ought to play in these epoch-making days.

—I. H. L.

"THE DAY" AND ITS NEW OWNER

WE heartily felicitate Mr. Morris Weinberg, the new owner of the popular Yiddish newspaper, *The Day*. Mr. Weinberg, who is a member of the

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Joseph M. Schwartz, President Emanuel Greenberg and Hyman Aaron, Vice Presidents David Goodstein, Treas. Max Herzfeld, Secy. Israel H. Levinthal, D.D., D.H.L., Rabbi Joseph Goldberg, Administrative Director

JUST BETWEEN OURSELVES—

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

AN event of tremendous significance in Jewish life has recently occurred, and yet, strange to say, it attracted little or no attention. I am confident that if these were normal times, this event would have aroused considerable discussion in Jewish circles.

Brooklyn Jewish Center Board of Trustees, and devotedly interested in the work of our institution, is no novice in the newspaper field. He was one of the original owners of *The Day*, and together with the late Mr. David Shapiro, also one of our Trustees, helped to lay the foundations for the future success of that paper.

We are confident that under his guidance and leadership, *The Day* will achieve that success that it richly deserves. *The Day* has at all times espoused every worthy cause in Jewish life. Its staff of writers is made up of men of eminence and of high literary achievement. Under the sponsorship of Mr. Weinberg, so well known in all communal endeavors in the city, we are confident that *The Day* will become a very influential organ for the expression of the loftiest ideals that should animate Jewish life today.

—I. H. L.

HELPING IN THE WAR EFFORT

THE Center has every reason to take pride in the accomplishments of its Committee on Civilian War Activities. The committee has to its credit an impressive list of accomplishments. Nearly 1300 men and women have either graduated or are now attending the classes in first aid, advanced first aid and nutrition, held in our building. The sale of War Bonds has been most successful, and we anticipate that the quota of \$100,000 will be reached before long. The Red Cross activities have attracted hundreds of women. Close to a thousand books have been gathered and forwarded to our fighting forces.

This is but an incomplete resume of what the committee has achieved to date. Our gratitude is expressed to all those who have been of help.

A few weeks ago there appeared the announcement in the daily press that the Free Synagogue, of which Dr. Stephen S. Wise is the distinguished head, would discontinue its Sunday morning services at Carnegie Hall, and that henceforth it would conduct services on Friday evenings in its own Synagogue House on West 68th Street.

I wonder if the reader grasps the full significance of this announcement. The Free Synagogue conducted its services on Sunday mornings for some thirty odd years. In doing so, it followed the general custom in vogue among all the leading Reform Temples of holding its principal service on Sunday morning. In some Temples the Sabbath service was abolished altogether in favor of Sunday, and in others, while some form of service was retained for Saturday morning, the main emphasis was placed upon the Sunday morning service.

In those days it was felt that the change meant the salvation of the American Jew's religious life. Saturday is a business day, and men and women are free on Sundays. Why not hold the service on Sunday and thus win the Jew for the Synagogue?

It must be mentioned, too, that some of these Reform leaders (and this, happily, cannot be said of Dr. Wise) were anxious to make this change because it was in keeping with their policy of assimilation, and thought that the innovation would bring about the happy consummation of their dream of a day when all barriers between Jew and non-Jew would be removed.

And today, after two generations of Sunday services, what do we find? I am sure that I do not exaggerate that it was, and is, a total failure. There is something in the Sabbath service that cannot possibly be transferred to any other day. The Jewish Sabbath is a hallowed tradition of thousands of years, and such a tradition cannot be lightly disregarded. Even the Jew who could not find it possible to observe the Jewish Sabbath as he should, rebelled at the thought that he should actively betray that institution which

did so much to preserve and sanctify Jewish life. If he could not observe it in fact, he at least observed it in spirit, and remained loyal to it in his heart and soul.

True, many of these pulpits were successful in attracting large audiences on Sunday mornings. But the leaders soon found that they came not for Sabbath worship but just to listen to addresses or lectures on topics that would attract them equally on Monday or Thursday night. It was a fad, popular for a while, and like all fads, soon lost hold upon its followers.

Dr. Wise is not the only one to have taken this step in going back to the Jewish Sabbath. In Cleveland, Dr. Brickner, over a year ago, abolished the Sunday morning services which his Temple conducted for several decades, and instituted in their place Friday night services. Even Temple Emanuel of New York, one of the Temples that were among the first to establish the Sunday service, has this year dispensed with them. There is a definite trend in the Reform ranks to go back to the Jewish Sabbath—a definite recognition of the validity of the old traditional Jewish Sabbath in Jewish life.

It is a tribute to the courage, to the independence of spirit and mind of Dr. Wise, that he proclaimed this change. It is only a man of courage who will recognize mistakes and want to rectify them.

At his first Friday night service Dr. Wise preached on the subject: "Starting All Over Again." That is even more courageous! At his age, after two score years of conforming to the accepted Reform attitude, to begin all over again, to start anew, and to go back to the old Jewish path of the Jewish Sabbath—that does require a spiritual independence. A new lustre has been added to a career that has already won the highest distinctions in Jewish life.

Let us hope that not only the Free Synagogue, but all of our sister Temples in the Reform rank may soon be prompted to start all over again—to return to those spiritual resources of Jewish life that have given it the strength and beauty that have preserved it to our day.

Israel H. Perenthal

WHEN one sees — as I have seen — the Kadvoombach Synagogue of Cochin, built some 800 years ago, now ruinous and mournfully disintegrating, at once the vision rushes to mind of the analogous turbulent history of universally dispersed Jewry.

The Jews of Cochin, on the Malabar coast of India, form a small, obscure community—none too prosperous these days. Their history, however, is shot through with luminant highlights and on occasion attaining distinction, even eminence. There are conflicting oral traditions as to their origins, buttressed with archaeological finds and narratives of historians and travellers. One tradition declares that Cochin Jews are migrants from Palestine after the destruction of the Temple in 70 A.D. That tradition, of course, is maintained in practically all migrant communities of dispersed Jewry. The Cochin Jews believe that there was a small Jewish kingdom at Cranganore, a little north of the present British Cochin. They assert too, that their ancestors owned land and received privileges from a Cochin raja. Internal feuds, however, are said to have destroyed the Jewish kingdom.

The oldest document relating to the history of Cochin Jewry seems to bear out this tradition. The documentary evidence consists of an engraved plaque on two copper plates, written in Tamil, in colloquial style. It refers to Issuppu Irappan (that is, Joseph Rabban) who received from the local king—Bhaskara Ravivarman—certain privileges to be hereditary. The date is 1021.

In October 1498, Vasco da Gama was lying off Goa, repairing his two ships. A native — in turban, with sword, speaking the dialect of Venice, —came out to greet him. It was a Jew—Gaspar, who had turned Moslem, then Christian. Da Gama gave him his own name. The man became Gaspar da Gama, Gaspar da India, or —as he is sometimes called—Gaspar de las Indias. He became an agent for pepper and spices, the coveted produce sought by the Western nations. Gaspar had travelled widely in the East Indies, especially in the Molucca Islands. He helped Albuquerque in his conquest of southern India when the Portuguese invaded the peninsula. Although Gaspar had a chequered life, and although his religious and political principles changed

readily with the country of his most recent attachment, his wife—a Cochin Jewess—was devout and learned.

When the Portuguese power was firmly established in Cochin in the 16th century, Cochin Jewry began to experience—as usual—the brutal domination of the conquering power. Jews were scattered and persecuted. The ruling rajas, however, displayed a marked tolerance, friendship, even active protection of the Cochin Jews. The Jews had their own communal leaders—termed madaliars. They were, moreover, in close proximity to the reigning raja, the palace being nearby. This rare protective interest of the Hindu rajas was so intense, so effective, that the Portuguese dubbed the raja “King of the Jews.” Reciprocally, the Jews showed their devotion to the ruling sovereign by service in the military ranks of the raja. In 1550 the King of Cochin, at war with the Portuguese, refrained from joining battle with the enemy on the Sabbath, as on that day the Jews, “his best soldiers,” would not fight. One historian—Barros—says that in Malabar there were many native Jews who had become pagans and Moslems. According to Barros, they were merchants, hardy, resourceful, capable of defending themselves.

A Dutch traveller—Van Linschoten—visited Cochin in 1589. He describes the freedom of the Jews to maintain ceremonials and rituals. He comments on their fine stone houses and adds that they are rich merchants, in good repute, and counsellors of the King of Cochin. Unquestionably the Cochin Jews then had prestige and the protection of successive Indian rulers.

At no time were the Cochin Jews entirely isolated from European contacts. Early in the 16th century Sefar Torahs were shipped from Portugal for sale among Cochin Jews. In the 17th and 18th centuries Cochin Jewry secured its Hebrew texts, prayer books, and miscellaneous literature from distant Amsterdam, where Menasseh ben Israel had set up a print-

The Story of An Ancient Jewish Community

JEWS of INDIA'S COCHIN

By HARRY E. WEDECK

ing press. When Menasseh — as an emissary of Jewry—came to plead before Oliver Cromwell in behalf of the Jews of Holland, he cited the Cochin Jews as an illustration of Jewish prestige. In Cochin—declared Menasseh—the Jews had four synagogues. About a quarter of the Jews, he added, were white, the rest tawny-colored.

In 1603 the Dutch came to Cochin. The Jewish position, hazardous under the Portuguese, veered toward amelioration. The Dutch government—liberal, generous, enlightened—treated the Jews with humanity. Many Jews — marked by their abilities, their linguistic talents, and general accomplishments—entered the diplomatic service. Cochin Jews thus remained protected, peaceful when the British took over Cochin in 1795.

There is a 16th century manuscript, in which some Cochin Jews made an appeal to Rabbi David Ibu Abi Zimra of Alexandria. There was even then intra-communal hostility among Cochin Jews. Some were believed to be descendants of slave girls and Jewish merchants from Turkey, Yemen, and Aden. The appeal questioned their genuineness as Jews. Rabbi David answered in the affirmative.

There has also been found a tombstone—dated 1269 A.D.—from the island of Chenamangalam. It is in Hebrew, and runs as follows:

Blessed be the just Judge.

The Rock, His work is perfect.

This tomb is that of Sara daughter of Israel.

May the spirit of God rest her.

In the year 1581 of the Era of the Contracts,
the 28th day of the month of Kislev.

There is, further, an account of the Cochin Jews written in 1687 by a Jewish merchant—Moses Pereira de Paiva—who came from Amsterdam in 1686, with two Jewish companions. His “News of the Jews of Cochin,” tells how he was lavishly entertained.

He distinguishes between the black and the white Jews of Cochin, dwells on their appearance, their customs, their rituals. They enter the synagogue bare-footed. De Paiva lists the names of Cochin Jews whose descendants are still alive, bearing the same names.

The Cochin Jews are grouped into two main communities, the White Jews and the Black Jews, as de Paiva had observed. The White Jews—who are in the minority, only about one hundred being left—are the wealthier, more progressive group. They live in Jew Town Street, which was built, with Dutch help, in 1664. The White Jews have one synagogue, built in Dutch times. It is called Parathesi (a Sanskrit corruption of *paradesa*: *para*-foreign; *desa*-country.) Hence the Black Jews consider their White coreligionists intruders. The synagogue is next to the raja's palace in Mattanchery. There is no official rabbi. The White Jews intermarry only among themselves, or with non-Indian Jews. Nearly all speak English as well as Malayalam.

There is a smaller, secondary community of White Jews (called Manumitted, or Brown Jews) descended from Indian convert concubines of White Jews. There are fewer than twenty of these Jews; they worship with the White Jews. Among the White Jews common names are Isaac and Rebecca. All the White Jews are, according to tradition, said to be a mixture of Western groups—Ashkenazim from Central Europe. Sephardim from Spain and Egypt, and Baghdadis.

Of Black Jews there are about 800 or 900 in Ernakulam and Mattanchery; also smaller settlements at Chenamangalam and Parur, in Travancore. These Black Jews are quite dark-skinned, although tradition attributes the deep coloring to their long residence in tropical areas. Most are poor, illiterate. Poultry dealing is common. Some have small shops. Others are skilled in book binding. The boys are taught to read Hebrew. Houses are built in native style. The language spoken is Malayalam. Only a few know English. Both sexes wear extended loin cloths. The men wear colored skull caps. Many of the men display side-locks. The community has seven synagogues, the members being extremely orthodox. The Black Jews claim actual descent from the Jewish immigrants in Malabar who once had their own Jewish kingdom.

The Hindu caste system has influenced the relationship between the Black and the White Jews and between the White and the Brown, to the extent of manifest feelings of social aloofness, distinctiveness of racial heritage, and not infrequent hostilities.

Among the Black Jews there is no Cohen or Levite. Until recently surnames were not in use. Names are, as among the White Jews, Biblical—Elias, Abraham, Sara, Rachel. The customs of all the Cochin Jews have naturally been affected by contacts with

Hindu ways. Until recently Jewesses wore amulets — necklaces of tiger's claws set in gold. Both Black and White Jews have a kosher butcher and a mohel.

Among their foods, curries are popular — made of fish or chicken — heavily spiced, with rice. The White Jews have blondes and a few are red-headed. Although the majority of Cochin Jews are in humble circumstances, a few are University graduates, while there are also a number of physicians.

JEWIS ARE TINY MINORITY IN INDIA

WHENEVER the lethal shadow of the Axis falls across a land its Jews become of special, melancholy interest to their compatriots in the free countries.

So it is with the Jews of India now. The Japs are in Burma, which is next door to India, and India is ostensibly on their schedule.

There are few Jews, comparatively, in India. Among the teeming millions in that country the Jews are a very small group. According to the 1931 census, there are 24,141 of them, 12,450 males, and 11,691 females. The general population of India has increased about 15%, so it is possible that today India has about 35,000 Jews.

The great majority of Jews are in Bombay. 17,739 lived there in 1931. Calcutta had 1,867. In all the states under native rule there were only 2,935. The Cochin Jews,—described by Dr. Wedeck above—numbered 1,451, 721 males, and 730 females. In Burma, there were 1,218.

The Indian Jews, outside of Cochin, are divided mainly into the *Bagdadis*, and *Beni Israel*. The first are so called because they are said to have come from Iraq. Both have lived in the country for a long time, and the *Beni Israel* have dark skins.

There are about three times as many *Beni Israel* as the *Bagdadis*, and they are considered by the latter as of a lower caste. The *Bagdadis* are the financiers, the merchants, and the professionals, while *Beni Israel* are the proletariat. The *Bagdadis* observe the Sephardic ritual, and the *Beni Israel* are somewhat less orthodox, which is another reason for the distinction between the two groups. Then the

Bagdadis consider themselves more of the European class, while the *Beni Israel* speak one of the Indian tongues, Marathi, and are generally native in their appearance. The interest in Jewish affairs of both is confined to communal matters.

Until lately there was practically no Jewish immigration from Europe, or from the Americas. Nazi persecution brought some refugees. Unfortunately, these seemed to arouse ill-feeling among the Indian people because they entered the professions, mainly the medical profession. Native doctors resented the competition they believed they created.

Perhaps this antagonism was brought about chiefly by the propaganda conducted against Jews by Axis agents, who utilized Palestine for their purpose. Generally, however, there is little anti-Semitism in India, and while some Moslems have been influenced to feel sympathy for the Arabs fighting Zionism, the entire population is strongly opposed to the Axis.

The leading Jews of India are *Bagdadis*, and chief of these are the various members of the Sassoon family. In recent years though, some lawyers and doctors have emerged from the *Beni Israel*.

—J. K.

MINISTER CONDUCTS JEWISH SERVICES IN CAMP

Regular Friday evening services for the Jewish soldiers stationed at Camp Luis Obispo, in California, are being conducted by a Presbyterian Army chaplain. The minister, who is well versed in Hebrew, conducts the services in English and Hebrew.

BATAAN AND BETHAR

By DR. ISRAEL H. LEVINTHAL

The following is the text of a sermon preached on Saturday, April 11, after the fall of Bataan, by the Rabbi of the Brooklyn Jewish Center.

It is with heavy hearts that we have come to the Synagogue this morning. We are still shocked and overwhelmed by the news that came to us over the radio and in the press on Thursday last that Bataan had met defeat, that the flag of America on that distant island was forced to give way to the flag of our enemy.

We knew that Bataan could not hold out. We knew that all odds were against it, that it was greatly outnumbered by the offensive forces. And yet, so strong is the force of hope in the human breast, that we dared to hope for some miracle that would save Bataan. It was a glorious defense that our brave warriors — American and Filipino — have waged, a defense that will be recorded in letters of gold among the world's glorious annals of heroism and courage. But defeat came nevertheless and brought sorrow not only to those who lost their dear ones among the warriors but to all Americans who cherish the ideals for which our beloved country is battling today.

And yet, we dare not permit this feeling of sorrow to overpower us. That would indeed be the greatest victory of our enemy; nothing would give her greater delight than to see that this defeat has crushed our spirit, has weakened our morale, has permitted the despair of defeatism to overtake us.

Out of this disaster there must come a new determination, a new confidence, a new conviction that eventually victory will be ours.

Jews in particular can set the example of what this defeat ought to arouse within our hearts and minds. Tragedies like this often came into our lives, but they never were able to overpower us.

At this very season, we Jews are observing a period of national mourning. You are all familiar with these days of Sefira that we count from Passover until Shabuoth. On these days no merriment is permitted, music must not be heard, and even marriages may not be solemnized (except on certain days within this period.) What is the reason for this sad-

ness? The Talmud explains that during this period, many a century ago, a plague raged among the disciples of Rabbi Akiba. Twenty-four thousand of them died. It was on Lag B'Omer, the 33rd day of the counting of the Omer, that the plague ceased, and to this day we mourn the death of those whose lives were lost and we make a holiday of Lag B'Omer.

We have to go a little deeper into that brief explanation of the Talmud.

We know the historic event that took place in Rabbi Akiba's day. It was the last attempt on the part of Palestinian Jewry to win their national independence from Rome. A great and heroic warrior appeared, Bar Kochba, who led this war to rid Judea of the cruel yoke of Rome. Rabbi Akiba rallied to Bar Kochba's side. He even proclaimed him as the Messiah — the deliverer of Israel. The disciples of Rabbi Akiba were the gallant Jews who followed his call and joined Bar Kochba. For three years from 132 to 135, of the Common Era, they held out against the mighty military machine of Rome. So successful was their effort that Rome had to summon from Britain their mighty general, Julius Severus, to lead their hosts. Thousands of Rabbi Akiba's disciples met their death in this war for independence. On a certain day, — tradition would have it Lag B'Omer — Jerusalem itself was reconquered by these brave Jewish warriors. Success might have been theirs, and Jewish history might have presented a different story, but there were inner difficulties among the Jews themselves, and what the outside enemy could not at first achieve this enemy, working within the Jewish ranks, easily accomplished. Soon Bethar, the last fortress of the Jews, was conquered and the story of the rebellion came to a sorry end.

But the Rabbis did not permit the story thus to come to a conclusion. They utilized this defeat for self-criticism. They wanted to know why defeat came to them, to study the causes for the plague that overwhelmed them, so that they might at least learn how to guard themselves in the future. And so, in their mystic language, the

sages tell us that the plague that raged among these followers of R. Akiba was the disease of Askerah, a sort of croup that affected the throat and mouth of the afflicted. And when the Rabbis entered the vineyard of the Academy in Javne, they studied the causes of this deadly plague. R. Judah said the plague Askerah, *Siman L'lashon Hara* — was due to the curse of the evil tongue that raged in the camp of Israel. Here the enemy was at the gates, but the Jews had not learned the lesson of unity. There was dissension in their ranks. One group spoke evil of the other. It was this inner enemy of *Lashon Hara* that was responsible for the tragic end.

Another sage, R. Eliezer, said that the plague of *Askerah* visits those who utilize provisions for themselves without offering *Maaser*, the tithe, to the national treasury. An extreme selfishness took hold of the people. They withheld the tax that the Bible enjoined for the welfare of the people. They begrudged their Temple and their nation that substance that alone could achieve national strength.

The analysis of a third Rabbi, Simon, was that the plague comes, *All Bitul Torah*, when men give up their allegiance to the Torah, to their ideal. The plague came because the Torah of freedom and liberty seemed to have lost its hold upon the masses of the people.

After this defeat of Bataan, we of America ought to do just what these Rabbis were wise enough to do 1800 years ago, after the defeat of Bethar. We ought to search our own hearts, we ought, in a spirit of self-criticism, examine our ways, we ought to ask *Makoh zu*, this tragedy — why did it come? And strange to say, we would find the same answer that the Rabbis of old discovered in their day.

Askerah Siman L'lashon Hara. The plague that visited Bataan is the result of *Lashon Hara*. That was the curse in our American life until the attack on Pearl Harbor. The evil tongue of dissension and disunity held sway. Evil was spoken of our leaders and of all who endeavored to point the

Continued on page 21

Great Composers Sent by Hitler to Enrich America's Culture

MUSICAL GENIUS IN EXILE

By DAVID EWEN

THE cataclysm in Europe, which submerged culture as well as civilized living, has brought to this country the leading men and women in every field of art and science. With them came the foremost of Europe's composers, all to find a new home here.

Thus, the greatest Jewish composers of the world are, for the most part, permanently established in this country. They are becoming part and parcel of our cultural life, enriching it with their genius. They are playing a vital role—perhaps the most vital role, in converting this country into the greatest center of music-making in the world.

Since their work is performing an increasingly significant part in our musical activity, it will be of interest to Jews in this country to know who these outstanding Jewish composers are, what they stand for, what their background has been, and how they are likely to contribute to America's musical production.

One of the earliest refugees to seek a haven in the United States was one of the great figures in twentieth century music, Arnold Schönberg, born in Vienna. Schönberg's influence has been felt by an entire generation. The inventor of a new system of tonality—the now-famous twelve-tone system—has opened up new vistas for musical expression. His music may not be pleasant to listen to, nor is it music intended to satisfy the senses. But it has revealed new expressions for music which, if used sparingly and intelligently, might enrich musical expression limitlessly. Many composers have been inspired to write in Schönberg's manner, notably Alban Berg, and Ernst Krenek.

Schönberg is now teaching at the University of Southern California. His music has been prominent in our concert halls. In New York, last season, a performance of his "Pierrot Lunaire," under his own baton, was one of the exciting musical experiences of the year. Somewhat later, there took place the world premiere of his latest work (completed in this country), the "Second Kammer-symphonie," introduced at the concerts of the New Friends of Music, and relayed throughout the country through the facilities of the National Broadcasting Company.

Also among the early arrivals from Hitler Germany was Kurt Weill, composer of such dynamic and racy operas

as "Mahogany" (written in the jazz idiom), and the "Three Penny Opera." Weill was a true son of the post-war period in Berlin, which hungered for pleasures and adored jazz. Though Weill composed in the most serious musical forms he wrote music not to interest the brain but to enchant the heart. He succeeded in bringing opera to the masses by utilizing librettos that were modern in style and theme, and setting them to a music that had gusto, impudence and color. Yet he did this without cheapening himself. He became one of the most famous musical figures in Berlin.

Then, with Hitler's rise to power, Weill came to this country and, almost at once, assumed a position of similar importance here. He temporarily abandoned opera to write music for the theatre. Within a few years he produced some remarkable scores for Broadway. Beginning with "Johnny Johnson" (in which he employed the jazz idiom with a freshness of viewpoint and a new verve), and continuing with the superb Max Reinhardt spectacle, "The Eternal Road," (in which he achieved a music more spiritual in quality and subtle in its atmospheric effects), he soon proved himself a master of dramatic music. Later, he composed the score for "Knickerbocker Holiday," starring Walter Huston. Most recently, he wrote the music for Moss Hart's "Lady in the Dark."

Other Jewish composers who escaped Nazi Germany include Ernst Toch, Karol Rathaus, and Paul Dessau. Toch is one of the most sincere musicians of our time, a composer of taste and dignity. The Boston Symphony featured his piano concerto and "Westminster Fantasy"; the Philharmonic and Chicago orchestras played his overture, "Pinocchio," and his one-act opera, "Princess on the Pea," has been heard on Broadway. Yet, despite the many performances of his music, Toch has never been sufficiently appreciated in this country. He is a composer of inexhaustible imagination and inventiveness. What he does, he does with consummate artistry. Toch is now doing musical scores for Hollywood

films, the most notable of his recent achievements being his music for "Ladies In Retirement."

Rathaus is a modernist who has produced works that are modern. His best known music include his operas, "Sergeant Grischa" and "Schweik." One of his orchestral suites was performed by Toscanini. Rathaus is a member of the faculty of Queens College.

Paul Dessau, a major musical figure in pre-Hitler Germany, has composed music in many forms, and has always shown distinction of style. Dessau, now that he has made America his home, has allied himself intimately with the cause of Jewish music, and is one of the founders of the recently established Jewish Music Forum in New York.

The Jewish Music Forum was organized in 1940 in New York. Its leaders, besides Paul Dessau, include A. W. Binder, the chairman; Arthur Holde, secretary, and a governing board including Oskar Guttman, Joseph Yasser, and Jacob Beigel. It has many all-important missions. It provides a forum where musicologists can discuss their findings in Jewish music before interested musicians. It sponsors concerts where the works of Jewish composers can be presented before discriminating listeners, discussed and analyzed. It inaugurates public concerts of Jewish music, and it hopes to publish a year book in which the findings of the Forum are presented in a permanent form.

The Forum has already attracted to it world-famous musicians who have discussed different phases of Jewish music. Castelnuovo-Tedesco revealed the Jewish influences in his own works. Dr. Eric Warner, of the Hebrew Union College, dissected new approaches and methods in Jewish musicology. Dr. Curt Sachs, one of the greatest musicologists of our time, described the musical instruments of the ancient Jews.

Besides these discussions, the Jewish music of composers like A. W.

Binder, Stefan Volpe, Castelnuovo-Tedesco, Julius Chajes, Gerson Efros have been performed.

Thus the Jewish Music Forum is one of the most vital influences working for Jewish music in our time.

From Vienna came an outstanding musical personality in Erich Wolfgang Korngold. Korngold was, at the turn of the century, one of the most extraordinary musical prodigies of recent memory. At the age of ten he composed phenomenal music that was performed throughout the world. Many leading critics spoke of him as "another Mozart." Korngold outgrew his prodigy days to become a composer of importance. His opera, "The Dead City," was in the permanent repertory of many famous European opera houses, and was successfully performed at the Metropolitan Opera House. Since coming to this country, Korngold has been associated with Hollywood, where he has produced notable scores for many pictures, including "A Midsummer Night's Dream," "Juarez," "Anthony Adverse," and "Robin Hood" (the last-named winning the Academy Award for the best musical score of the year).

Czechoslovakia's leading composer, Jaromir Weinberger, came to this country soon after the Munich pact. The composer of the world famous opera, "Schwanda," Weinberger has long appealed to a large public by virtue of his robust and colorful musical style. Since coming to this country he has been an important creative figure here. He was commissioned by the New York Philharmonic to write a new work for that orchestra. This composition, "Under the Spreading Chestnut Tree," has since become a favorite with leading symphony orchestras. More recently, he has written an "Abraham Lincoln Symphony," introduced this season by the New York Philharmonic.

From Italy, there is Mario Castelnuovo-Tedesco, now a resident of Hollywood, where he is doing work for films. Castelnuovo-Tedesco felt his Jewish origins keenly. His grandfather was a celebrated rabbi, and from him he inherited his profound interest in Jewish music. Some of Castelnuovo-Tedesco's works are strongly racial in character, including "Three Chorales on Hebrew Themes," and the violin concerto, "The Prophets," inspired by the Old Testament, and written for Jascha Heifetz.

Castelnuovo-Tedesco is a musician of extraordinary attainments. His mu-

IF U.S. JEWS HAVE REASON TO BE AFRAID—SO HAVE ALL AMERICANS

THE Jews of America are afraid . . . Thus begins the first sentence of an article in a recent issue of the *Saturday Evening Post*.

What are the Jews afraid of? Are they afraid of pogroms, persecutions instituted or encouraged by the State? There has never been a pogrom in a democracy. Are they afraid of being forced into ghettos? There has never been a ghetto in a democracy. Are they afraid of the concentration camp? In a democracy concentration camps are for enemies of the government, placed there by law. Are they afraid of imprisonment? Is there any record of a Jew ever being imprisoned in a democracy just because he was a Jew? No.

The men who created American democracy were wise men. They foresaw these and other fears. They were descended from men who knew what persecution meant, who had been imprisoned, or worse, for being disrespectful of kings, for debts, for these and a hundred other causes, and for worshipping God in their own way.

They foresaw, they knew what unbridled passion could do to those in its grip as well as to its victims, so they put a bridle on. They placed their new democracy not above but under the law. "All men," they said, "are equal before the law." They said it and they meant it, and they set it down not in words alone, but in acts, in the institution of courts.

His music always reveals the construction of a supreme craftsman, as well as the musical ideas of a forceful and original mind. His recent works include a new piano concerto, which he himself has been performing with leading American orchestras, and a concert overture "King John," first performed by the New York Philharmonic.

One of the most recent arrivals from Europe, Darius Milhaud, is France's major living composer. He came here soon after the tragic fall of France, and is now on the faculty of Mills College (California). Since 1919 Milhaud has occupied a dominant position in French music. When Ravel died Milhaud was immediately accepted as the leading French composer of our time. Milhaud is at his best when he writes in a satiric vein,

That was 150 years ago. Does this democracy still live under the law? Is the Constitution, is the Bill of Rights dead? What is the record? Not perfect, by any means—the law has to be administered by men, and men are not perfect—but the record is not bad, and it is getting better.

Well, you say, granted the Jews of America have nothing to fear from the Government, granted that they have equal protection under the law, how about anti-Semitism? Isn't there anti-Semitism in America? Yes, there is—no use blinking that—as well as other prejudices. But remember, the creators of this democracy were not so foolish as to think that prejudice could be destroyed in a day or by any act of theirs. They did what they could, they saw to it that, by the institution of the law, prejudice should be made ineffective. Perfectly? Certainly not. Democracy is a new thing in the world, it takes time to live in the democratic way, and every generation adds to this knowledge.

No, the Jews of America have no cause to be afraid, unless every one in America has cause to be afraid. If that is so—well, let's read the complete sentence of the article of the *Post*: "The Jews of America are afraid that their number is up—if not today, then tomorrow or the next."

If that day ever comes, it won't be only the Jews. On that day, democracy's number will be up.

—By JOHN A. RICE, in *P. M.*

when his music has bite and sting. Performances of Milhaud's music have always been frequent in this country, but never as often as today. His charmingly impudent "Scaramouche" has been played by the piano duo, Bartlett and Robertson; his one-act opera, "Le Pauvre Matelot," has been performed in Philadelphia and New York; his "Ballad" for piano and orchestra has been introduced by Stell Andersen with leading American orchestras, and he has been playing his new piano concerto frequently. Last year, there took place an all-Milhaud concert in New York—a cross-section of his achievements over a period of many years. This program proved—if any proof was necessary—that he is one of the leading voices in contemporary music.

The Significance of the Counting of the Omer

OMER AND SEFIRA

By DR. ELIAS N. RABINOWITZ

THE word Sefira means the process of counting. In this case, it means the counting of the number of days and weeks from the time of presenting the offering of the Omer till the time of the offering of the first fruit on the Feast of Weeks. This practice is based on several passages in the Pentateuch. We shall quote first the principal passage in the book of Leviticus XXIII, 10: "When ye are come into the land which I give unto you and shall reap the harvest, thereof then ye shall bring the sheaf of the first fruits of your harvest unto the priest. And he shall wave the Omer before the Lord,—on the morrow after the Sabbath the priest shall wave it." This passage continues to prescribe, in a few verses beyond this, the following: "And ye shall count unto you from the morrow after the day of Rest (Hebrew Shabbath) that ye brought the sheaf of the waving seven weeks. Even unto the morrow after the seventh week shall ye number fifty days." A similar injunction is found in Deuteronomy XVI, 9: "Seven weeks shalt thou number unto thee—And thou shalt keep the feast of weeks unto the Lord." The ancient Jews were an agricultural people. All the festivals, besides their historical background, had their agricultural import. This is even more clearly evident from a passage in Exodus XXIII 14, 15.

In regard to the Omer there is quite a lengthy description of the ceremony from the time the sheaf was cut until it finally appeared as a grain ready for consumption in the Mishna Menachoth Chapter 10.

The Omer must be of barley. On this point, all Talmudic authorities agree.

One point of dispute in regard to the Omer and the counting of the days following it, was the explanation of the word on the morrow after the Shabbath, in the passage of Leviticus quoted above. The Rabbis explained the word "Shabbath" as referring to the day of rest, that is, the festival. The Sadducees and other sectaries, and later the Karaites, took the word literally, that is to say, the Sabbath. According to them the fiftieth day Shabuoth was always to be on a Sunday.

The Feast of Weeks, Shabuoth has a number of names. It is known as Hag Ha Shovuoth, the Feast of Weeks, Hag Habikkurim, the feast of the first ripe fruits and Yom Matcon

Torosem, the day of the giving of our law. The Christian world adopted the name Pentecost, the fiftieth day from the Greek word pentecoste, fiftieth. In Rabbinic literature it is generally designated "Atzereth." The word "Atzereth" means a gathering, particularly a festive gathering for the conclusion of a festive season. In this manner, we have the Shemini Atzereth following the Feast of Tabernacles. It is a day of assembly or gathering for the conclusion of the festival season. In like manner, the Feast of Weeks was regarded as the conclusion of the Spring festival. It was considered by the Rabbis as one long stretch of a festival season from the reaping preparation and offering of the Omer during Passover till the bringing of the Bikkurin, the first ripe fruit to the temple of Shabuoth. In other words, the season from Passover to Pentecost was considered one prolonged festival.

The Omer was of great significance to the religious teachers of old. One rabbi says that it is a repayment for the manna descended from heaven for forty years in the desert.

The Omer and the Sefira and the Bikkurin are merely steps in the same religious performance. Since the Temple was destroyed, and offerings and sacrifices ceased to exist, should the practice of the Sefira continue? The accepted opinion of the rabbis was to continue the counting of days and weeks, but merely as a reminder of the glorious days of the past when the temple existed and Israel was on its own soil.

At the present time, the period between Passover and Pentecost has been transformed into a period of semi-mourning. Weddings are prohibited, cutting the hair is forbidden except on certain minor festivals, as Rosh Hodesh (the beginning of the Jewish month) and on Lag BeOmer. There is no adequate explanation for this observance. The accepted explanation is the statement in Tractate Jebamoth 62b that the pupils of R. Akiba

died in the time between Passover and Pentecost. There is no mention of any period of mourning in that passage in the Talmud. Nor is there any indication of an interruption in the epidemic of diphtheria to which their death was ascribed. R. Moses Schreiber (Sofer), the celebrated Rabbinic scholar of Pressburg, Czecho-slovakia, living in the first half of the last century, proposed another solution for the observance of the Lag BeOmer. Basing his statement on some undefined Midrash, he conjectures that Lag BeOmer, the 18th day of Iyyar, is the anniversary of the first falling of the Manna.

However, the entire observance has become an established usage among Jews, the world over. It has been sanctioned by the Shulhan Aruch and older authorities and is obligatory upon observant Jews.

The observance of these days differs in different localities. Some observe these practices during the Jewish month Iyyar. But the majority follow the precepts of the Shulhan Aruch and accept the entire period as one of semi-mourning.

It is customary to count the Omer, or rather the days and weeks after the Omer, some time after darkness has descended upon the earth. Between the time of sunset and the blessing over the counting of the Omer, we are told to abstain from work. The rabbi of the congregation or community, or some wholly respected member of the community, is delegated to pronounce the blessing and the counting. Some congregations indulge in curious manifestations of emotional ecstasy during the Sefirath Ho Omer, (counting of the Omer). This is true, in particular, of communities influenced by cabalistic mysticism and Hasidism. Moved by the fantastic metaphysics of R. Isaac Luria and his prayers, many congregations go through an entire ceremony of lamenting and praying not at all

Continued on page 22

A TALK WITH SCHNITZLER'S WIFE AND SON

By ALFRED WERNER

IN September 1923 a poll taken by the *Jewish Tribune* of New York City among its readers, listed Arthur Schnitzler, Austrian novelist and playwright, as one of the twelve outstanding Jews of today. In the field of literature, the choice was Schnitzler, Israel Zangwill, Georg Brandes, the Danish literary critic, and Chaim Nachman Bialik, the Hebrew poet. Today, ten years after Schnitzler's death, we still do homage to his name, and though his plays are rarely, if at all, played on the American stage, his books are still widely read—his novel, "Therese," for instance, the sad "chronicle of a woman's life," or "Fraulein Else," the story of a martyr.

In New York City live Schnitzler's wife, Mrs. Olga Schnitzler, and his son, Heinrich, and to them I went to discuss Austria's great dramatist and novelist.

Heinrich Schnitzler, an actor, stage director and lecturer, is forty years old, fair-haired as was his father, medium-sized, good-looking. He related to me how, through a fortunate set of circumstances, his father's manuscripts were preserved from Nazi destruction when the Germans marched into Austria in March, 1938, though his large collection of books could not be saved. With the help of a young Englishman, a student, the manuscripts were placed under the protection of the British embassy. Some of these treasures were brought to the University of Cambridge, England. Some were shipped to America, and through the great courtesy of Dr. C. C. Williamson, director of the libraries at Columbia University, a room in the library building was acquired to house them. The chief item in this treasure was Schnitzler's autobiography and his diary. The former, describing Schnitzler's life up to the early nineties, when the young physician began making writing his sole occupation, is not to be published before 1951, according to the writer's last will and testament, whereas the diary, ended only by the writer's death, will not be made available to the public before 1981. The country, which has given refuge to the writer's widow and son and daughter-in-law, also holds a great deal of his unpublished fiction, plays and stories.

"Did Arthur Schnitzler have any personal relations with America and Americans?" I asked his son.

"He never visited the United States," Heinrich Schnitzler answered, "but a number of American scholars and students came to see him in Vienna. Professor Otto P. Schinnerer, of Columbia, who published several studies of my father's work in the *Germanic Review*, and Professor Sol Liptzin, of City College, his English biographer, did a great deal to popularize him in this country. Several of my father's plays were performed here, such as the 'Anatol' cycle, 'The Lonely Way,' 'Professor Bernhardt,' and 'Light o' Love.' John Barrymore was the 'Anatol' in 1912, while in 1930 the part was played by Joseph Schildkraut. Practically all of my father's prose writings have been translated into English. But there is only one reference in his works to the United States. That occurs in his short sketch, 'America.' It opens the collection of his early writings, 'Kleine Komodie,' which describes the emotions of a man landing in the United States. It was written in 1887, when my father was twenty-five and was still far from making literature his sole aim of life."

"In my opinion," I observed, "your father continued to be a physician even after he had put away his medical instruments. I cannot think of any more experienced anatomist of the soul, or any more thorough pathologist of the human mind in the whole field of literature, though during the early part of his career some of his contemporaries thought differently. Your father is said to have remarked once at that time: 'Many of my friends still feel that I am a better doctor than writer, and really have greater confidence in my treatments than in my novels and plays.'"

Heinrich Schnitzler smiled: "I did not know he said that. But medicine was a family tradition. My grandfather, Professor Johann Schnitzler, was a noted throat specialist, whose patients included many famous theatre people, such as Adolf von Sonnenthal and Charlotte Wolter. My father took up laryngology, too, and

wrote a basic laryngological handbook in collaboration with his brother-in-law, Professor Markus Hajek, who died a refugee in London, some time ago. He also wrote medical reviews for the *Wiener medizinische Presse*, a journal founded by his father, and he later became the editor of *Internationale klinische Rundschau*. To judge by the articles that bear his signature, he was particularly interested in neurasthenia, hypnotism, psychotherapy and telepathy. Incidentally, he reviewed one of the early books of Sigmund Freud, who later stated that my father's intuition had led to some of the same discoveries he had made through his own researches. My father stopped practising medicine when he was thirty-five. But up to his death he was interested in medical problems, and he often visited his younger brother, Professor Julius Schnitzler, a famous surgeon, in his operating-room. This uncle of mine died two years ago."

I suggested that Schnitzler approached the Jewish question like a responsible physician who does not dare to risk his patient's life by the application of radical therapies.

"That is true," Mr. Schnitzler replied. "My father, who had witnessed the rise of rabid anti-Semitism—particularly at the University of Vienna—received Zionism with sympathy but also with certain misgivings. You know, my father and Theodor Herzl, who was two years his senior, were good friends up to the moment when Herzl started his Zionist movement. Of course, the man who wrote the novel, 'The Road to the Open,' and later the much-discussed play, 'Professor Bernhardt,' unmistakably showed his great attachment to his people. But his novel impartially introduced not only the zealous Zionist type, but also the sceptic who seriously doubts whether Zionism can solve the Jewish problem."

Mr. Schnitzler referred to two leading figures in "The Road to the Open," published in 1908 as "Der Weg ins Freie," which, though essentially a Viennese love novel, also grapples with the Jewish problem. It was this "Jewish problem" that jarred on the nerves of "Georg von Wergenthin,"

the non-Jewish hero of the book: "Wherever he went he met only Jews who were either ashamed of being Jews, or were proud of their race but afraid of people thinking they were ashamed of it." Though the Vienna of 1908, with its music and flirtations, its endless debates and comparatively, harmless anti-Jewish outbursts, has long since vanished, one can meet today in any circle such types as the ardent nationalist, Leo Golowski, who shoots an anti-Semitic lieutenant, and the tortured sceptic, Heinrich Berman, who feels kinship with no one. As for Prof. Bernhardt, the medical Dreyfuss, he is in some respects one of the forebears of that victim of Nazism, Professor Mamlock, and the character of the Austrian physician of Imperial Vienna (not altogether fictional) is just as heroic and altruistic as that of the German doctor of 1933.

I spoke to Mr. Schnitzler of his father's last days, and recalled he had said to an interviewer a year before his death: "I am ready to go . . . I am ready to drop my pen because I know that I have worked wisely and well during a lifetime. My conscience is clear at least on that point . . ."

"It may interest you to know," said the son, "that he ordered that he be given a pauper's funeral, with no speeches at his grave, no mourning, no wreaths. The money thus saved was to be distributed among hospitals. He was buried in an *Ehrengrab* (honorary grave) granted him by the Jewish community of Vienna. But no official of the Austrian government was present at the ceremony. As a fighter against what Max Nordau once called 'the conventional lies of our civilization,' he had always been rather embarrassing to the reactionary Austrian authorities. Recall the 'scandal' that was caused by 'None But the Brave.' The military authorities deprived my father of his officer's rank, charging him with having soiled the honor of the army. Or the outbursts of indignant morality after the publication—and particularly after the performance—of 'Reigen.' The Viennese Nazi paper, *Deutsch-Oesterreichische Tageszeitung*, recorded my father's death with the dry statement 'der juedische Literat Artur Schnitzler gestorben!' No obituary was deemed necessary. Needless to say, some of his books were burned with those of other Jewish or anti-Fascist writers in the Nazi bonfire of 1933, while the rest were

destroyed when Hitler occupied Austria."

After my talk with Heinrich Schnitzler, I went to see his mother. Mrs. Schnitzler is a youthful-looking, charming lady. She is rather reticent in the presence of an interviewer who desires to catch a glimpse of Schnitzler's personality.

"It seems to me that of all persons, you are best qualified to talk about Dr. Schnitzler," I said. "Won't you tell me some of your recollections of him?"

"Well," she replied hesitatingly, "I

made his acquaintance when I was only a little girl, and he was already the famous author of 'Light o' Love.' I received a fellowship from the Hofburgtheater, and I studied dramatic art at the Vienna Akademie. Like most young girls I admired in Schnitzler the modern author who understood us better than anyone else, for just as Ibsen's 'Nora' had expressed the convictions of an earlier generation of women, Schnitzler's 'Christina' in 'Light o' Love' voiced our own somewhat rebellious thoughts. I was mar-

Continued on page 23

PARABLE

By ARTHUR SCHNITZLER

Translated by Alfred Werner

This Parable was found among the posthumous papers of Arthur Schnitzler. It was written in 1918. The translation was authorized by Heinrich Schnitzler, the author's son.

SOMEWHERE in the mountains I was lying on a sloping meadow. The air was so strange and strong that I felt as though I were looking deeper into the blue of infinity than I had ever before. And I thought I could hear the whisper of human voices, far below, in invisible cities.

Then, lo, from above, there floated down a host of heavenly beings. Gentle brilliance streamed before them as they passed by, and like children of one father, each had an arm around the other's shoulder. I asked them:

"Whence come you, miraculous beings?"

"From God," they answered.

"And whither are you going?"

"To men."

"And what are you called, you beautiful ones?"

"Ideas."

And they moved away, and brilliance streamed behind them and vanished softly.

But I fell asleep, as though exhausted by the inconceivable bliss of such a meeting, and it seemed to me as though sounds of far-away human voices penetrated my dream. In the beginning they were sounds of happiness, but gradually they changed, and became a tumult — shouts of fury, of despair, of hatred. A thundering uproar pierced my solitude.

When I opened my eyes, I saw

these beautiful beings moving toward me again, from the direction whence they had disappeared. But already at a distance I noticed that some change had taken place. Their posture was not so free, and they were not turned skyward as before. Their heads were bowed, as though oppressed by sorrow and shame. And when they came nearer I saw that their garments were soiled and torn, and hung loosely from their bodies. And yet, they were the same. Their faces were the same, and their eyes, though saddened, were the same. But I could not tell whether it had been hours or centuries that had elapsed since I had first met them.

"Whence come you?" I asked with deep concern.

"From man," they replied, and their voices sounded broken.

"What happened to you?"

And they said:

"When we arrived at our place of destination we were received with joy. We were chosen as leaders. We had to accept. But then men began to form into groups. Struggles developed — and, what became of us you can see for yourself."

"What, did they not respect you more—you who bore the divine name of Ideas?"

"We did not bear that name any longer. They called us by a different name: Convictions."

"And thus they let you go?"

"Yes. And now they wave the rags of our garments, they throw them at each other's heads. That satisfies them. But we, we return to God, whence we came."

And they disappeared.

BOSSMAN'S REVENGE

By H. L. CUNNINGHAM

YOU say you want my story for your newspaper. I doubt if it holds interest, for you have heard it many times. The same theme with variations has been wrought out since we built the Pyramids, since we served the Pharaohs in the days of our Egyptian bondage. It may even weary you to hear it again.

Yes, the facts are dramatic: a man who doesn't fly a plane too well takes what you, in your country, call an "old crate" and makes his way to partial safety; the plane crashes into the sea as a struggle goes on in the air between an elderly man and a strong youthful guard; the guard meets death in an unusual way; the elderly man, after a harrowing experience in the sea, is rescued and brought to your country.

I am the elderly man. I lived through these events. But here, in the security of your country, they seem unimportant. The significant element does not emerge in the details of my escape.

Whence came the elements of character which underlie the things I lived — patience, endurance, understanding? These seem to me to be the important ingredients in the story.

I had lived an eventful life, yet a peaceful one. I had charge of a factory which built planes. I had "worked my way up from the bottom," as you put it and, hence, was master of every process.

One day some men in uniform came to the factory and took me away. I had violated no law. I had not been inefficient, for my planes ranked as the best in their class. I happened to be "non-Aryan." That was all.

One of the uniformed men had worked in the factory. He had not advanced far. He distributed parts in one of the simpler processes. He became my supervisor.

Fritz—this supervisor—could never have advanced far in the building of planes. He lacked a sense which is hard to define. Let me call it the sense of craftsmanship, such as that which made the Temple of Solomon a structure so perfect.

From the outset he found pleasure in cruelty towards me. I could understand that. I bore it with a spark of the fortitude my people had captured in their wanderings in the Wilderness.

"Step, Bossman — one, two; one, two!" he ordered.

I stepped: one, two; one, two.

"How does it feel, Bossman, to use a monkey wrench?"

"You may know later," I said.

But I think Fritz didn't understand my meaning. Fritz didn't understand anything too well.

He flew into a fit of rage when I told him the truth, that it takes craftsmanship, not routine, to make a plane. The skies will see lower quality planes soon.

"I'll give you routine, Bossman," he said. "You'll learn what routine can do to a man."

"I think you may be sorry," I told him.

There was an old plane in the concentration camp—a wreck which had not been removed. He marched me, one, two; one, two, to the wreck.

"Take it apart, Bossman."

I took it apart. How long it required I need not tell you. Nor need I tell of the discount in rations I received because I worked too slowly to satisfy Fritz.

"Distribute the parts," he ordered.

I distributed the parts.

"Put it back," he ordered.

I put it back.

Week on week, month on month, for thirty months I took it apart, distributed the parts and put it back.

"You'll learn things here you didn't know were in the books, Bossman," he told me often.

"I'm learning many things which may serve me well some day," I replied each time.

"Always 'some day.' You have no days but these, Bossman."

I would tell him the truth again: some day he would lose planes faster than he did now. You can't build a plane by routine.

Fritz developed a specific routine as a punishment for this comment: I must carry a heavy part of the plane on my shoulder one hundred steps; drop it, shoulder it again and bring it back—all in the order: one, two; one, two.

I told him he hurt himself more than he hurt me. I spoke of the resources of an oppressed man. I said:

"You're making me strong." But Fritz didn't understand my meaning. He didn't understand anything too well.

Because I told him the truth and because, in the language of your country, I could take it, his hatred for me grew.

"I'm going to break you, Bossman — break you bit by bit."

"You're breaking yourself," I said. "My muscles are strong. My spirit is strong. Oppression always strengthens the oppressed."

"Being so strong, Bossman, why not attempt to escape?" He patted his gun as he said this. I knew he sought an excuse to kill me.

"In due season I will escape. When enough planes have fallen then will I escape."

"I'll be there when you try," he said.

"Yes, you will be there when I try."

"You're going back, Bossman, back to the factory. This trip you work for me. I'm the Bossman. I tell you what to do. I know, don't I?"

"Yes, you know: take it apart, distribute the parts, put it back; one, two."

Then I realized that it had come: you can't build planes by routine. Oppressed people have a genius wrought out of solitude and despair—patience. That genius I had put into the planes I made.

I worked on what you call the "trick" of putting it back when Fritz told me we would return to the factory. I had become so mechanized that I could estimate to the quarter of an hour the time it would require for this portion of my routine. I measured my work time with the time set for our departure.

I sensed, as time for departure drew nearer, the mounting hatred in my guard. At last he marched me to a final completion of my task: one, two; one, two. We reached the plane where I shouldered the last heavy part, completed my routine, and made final adjustment of the part. I climbed into the cockpit as I had always done when the task of putting it back had

Continued on page 22

Condensed from the article in the current issue of "The Contemporary Jewish Record."

THIS brief survey will be limited to the most marked trends in elementary and secondary Jewish education in the United States. The year 1910 offers an appropriate starting point for our survey. It was at that time that Dr. Samson Benderly, at the invitation of the then recently organized Kehillah, came to New York to establish the Bureau of Jewish Education. That was the first time that an American Jewish community officially recognized its responsibilities to provide not only philanthropic institutions for its needy but also Jewish educational facilities for its growing boys and girls. During the three decades that have passed, twenty-two other Jewish communities followed New York's lead and created some form of central, community supported agency devoted to Jewish education.

Dr. Benderly and the group of capable young men he gathered about him formulated for themselves a fairly well-defined philosophy and program of action. This group of educators clearly indicated the type of school and curriculum which they favored. They had little or no sympathy with the one-day-a-week school or with the parochial schools. The point of view on the future of Jewish community organization inclined the Bureau quite definitely toward the communal school which was unaffiliated with any congregation. The subjects most favored in the curriculum were Hebrew, Bible, Jewish History. The schools were to be modern-American-Hebraic Zionist-religious, some stressing one, and others another of these primary components of the curriculum. The whole approach was predicated on the assumption that the rapid increase during the first two decades of the century in the number of Talmud Torahs — week-day schools unaffiliated with congregations — was going to continue. They were the expectation and the hope that the tendency to separate all Jewish education from the control of any individual in the form of a private *cheder*, or of a particular congregation, would gather momentum and eventually dominate the area of elementary and secondary education.

The first thing to note is that this hope and expectation, whether for good or for evil, have not materialized. In the early twenties, congregations and

congregational schools increased in geometric ratio for a number of years. On the other hand, the number of communal schools and the number of children attending them either remained static or started to fall off. Thus, for example, New York City had only 50 congregational schools with 8,000 pupils in 1916, while in 1928, there were 209 congregational schools with 25,800 pupils. During the same period the number of Talmud Torahs in New York City decreased from 77 to 60, and the number of pupils attending them fell off slightly from 22,500 to 22,300, this despite the tremendous growth of the general Jewish population during that decade.

Moreover, Yiddish-secularist schools, initiated and maintained by various political groups and fraternal orders, made their appearance in 1910. In 1936 the Yiddish schools of all types, excluding the Communist group, had an enrollment of approximately 12,000 pupils. The parochial school, which at one time seemed to have no future whatsoever in the American scene, also displayed extraordinary vigor. Between 1917 and 1939 the number of parochial schools in New York City increased from five to fifteen, and the number of pupils rose to 3,700. These yeshivoth, especially the more modern among them, despite the comparatively small number of students they reach, promise to furnish a most valuable leaven to the spiritual and intellectual life of American Jews.

Every community central agency always made strenuous efforts to have all the schools in the community affiliate themselves directly with it. In various communities tension developed between central agencies and congregational schools, particularly those meeting during the week.

The new theoretic approach appeared most fully developed in New York City in 1939 with the organization of the Jewish Education Committee under the lay leadership of Judge Samuel Rosenman, and with Dr. Alexander Dushkin as its executive direc-

Survey of Jewish Education Finds Decrease in Chedorim and Unaffiliated Schools

TRENDS IN JEWISH EDUCATION

By RABBI SIMON GREENBERG

tor. This Committee came into being as a result of an appropriation by the Friedsam Fund of one million dollars to further Jewish religious education among the Jewish youth of New York. Both the older Bureau of Jewish Education and the Jewish Education Association, which, under the leadership of Mr. Israel Chipkin, had performed heroic services in the intervening years, were merged into one new organization.

The Committee approached its task with a sincere effort to take into account, as fully as possible, the changes that had taken place in the Jewish community since 1910 and to reckon with them in both its plan of organization and its pedagogic procedures. Hence, it did not start with the premise that its chief function was to conduct any group of elementary schools, though it did take over the maintenance of the Talmud Torahs previously subsidized by the Federation of Jewish Charities as well as the secondary school system. Nor did it come forth with any one school curriculum as the best suited or most desirable for the American Jewish community. Instead, it approached its task with the conviction that every sincere effort now being made to develop an educational system for American Jews should be given an opportunity to function at its best. The philosophy of cultural and religious pluralism advocated for American democracy generally is to be thus applied also to the American Jewish scene.

Organizationally, therefore, Jewish education in the United States is tending to take the following course: The private Hebrew teacher with his *cheder* is maintaining but a precarious foothold in the community. Whereas in 1910, it is estimated that he taught some 40% of those receiving Jewish instruction at any one time, in 1940 he was teaching less than 10% of the total number of pupils. The number of Talmud Torahs, Sunday Schools,

or weekday schools completely unaffiliated with congregations or fraternal orders is also decreasing. At the same time the central agency is seeking definitely to dissociate itself from any one type of Jewish education and curriculum. It prefers rather to set itself up as a directive force, helping each group of schools to organize themselves into larger units and to perfect their own educational purposes and procedures to as high a degree as possible.

Accompanying these changes in the organizational aspects of Jewish education have been changes no less marked in other areas. There has been a definite tendency toward decreasing the number of hours the child attends in the Talmud Torah, from ten hours per week to seven and a half or less. Economic considerations, parental pressure and child resistance has had more to do with this change than pedagogic or health considerations. On the other hand, there has been an increasing recognition of the inadequacy of the one-day-a-week school, and many congregations whose schools previously had only a Sunday session are now attempting to introduce one or two additional week-day sessions. Present developments would seem to indicate that the three-day-a-week school of one and one-half to two hours per session is the minimum sought by those interested in transmitting to our youth something more than the merest smattering of Jewish knowledge. Moreover, the three-session-per-week supplementary school seems to meet best the needs of the present American Jewish environment.

While the estimated enrollment in the schools has risen in the last thirty years from about 100,000 to 200,000, the percentage of the total number of Jewish children of school age receiving any kind of Jewish education appears to have remained rather constant. At any one time, not more than 25% to 30% of the total number of Jewish children of school age are to be found in any Jewish school, while 70% to 75% of the total number of Jewish children have some form of contact with a Jewish school some time before their sixteenth birthday. The age level at which children now come to the Jewish school has from all appearances risen from approximately seven years to nine.

The most revolutionary innovation introduced into American Jewish education during the first two decades of

the twentieth century was the so-called "natural method" of teaching Hebrew. Influenced by the Zionist movement, by the revival of Hebrew as a spoken language in Eretz Yisroel, and by the pedagogic principles vigorously advocated by a group of foreign language instructors in all countries, Jewish educators attempted to make Hebrew the sole or the dominant language of the Jewish school in America. As so frequently happens when a good cause is too zealously defended, some of the followers swing over to the opposite extreme.

However, the vast majority of modern Hebrew school teachers maintain neither of these extreme positions. They are tireless in their efforts to find the most useful and effective way of helping their pupils acquire a maximum acquaintance with the Hebrew language and its literature. The immediate goal of Hebrew language instruction has been set by them as an appreciation and an understanding of the Hebrew Bible and Prayer Book. Beyond that is the aim to enable the student to read modern Hebrew literature. Only those who have acquired these two basic abilities are encouraged to attain the mastery of Hebrew as a medium for oral and written self-expression.

The limitations within which the Jewish school functions make a full application of most of the techniques of so-called "progressive education" well-nigh impossible. The few Jewish day schools, or Center academies, such as the one conducted at the Brooklyn Jewish Center, follow "progressive education" techniques most faithfully with some gratifying results.

For the average afternoon week-day school, the influence of "progressive education" is reflected in the wider school curriculum, the introduction of such subjects as arts and crafts, songs, dramatics, assembly programs, and Junior Congregation Services, and in the new and improved methods with which the other subjects are taught in the classroom. There is also a fairly widespread effort to shift the emphasis from the text to the child, or at least to keep the child vividly in mind when preparing the text.

In the field of text writing and publishing noticeable advances have been made during the past twenty years. The books given to our elementary and secondary school pupils today are with rare exceptions beautifully printed, well-bound, and adequately illus-

trated. The authors attain a high degree of success in grading their material properly. Hebrew language texts by such men as Scharfstein, Chomsky, Greenberg, Konowitz, Weitman, Rapaport, Bachrach, and others follow the best approved pedagogic techniques while attempting at the same time to give significant moral and historical instruction, together with instruction in the language, at the child's level of ability and interest. Soloff, Golub, Zelig, Ish-Kishor, and Levinger, in addition to some of the older texts, offer a growing list from which to select readable, well-organized material in Jewish history. Mrs. Gamoran, Mrs. Lurie, Abraham Burstein, and Mrs. Weilerstein are among those adding introductions in attractive fictionalized form to outstanding historic personalities and to various phases of Jewish religious life and thought.

In practically all of the material there is evident not only an acquaintance with pedagogic principles and methods but also with the need to relate Jewish education to the American scene, to those principles of democracy which are the most inspiring and most abiding elements of our common American Jewish traditions, and to the eternal religious truths which constitute the chief glory of our history. Jewish educators, as well as intelligent Jewish laymen, some of whom organized the American Association for Jewish Education in 1939, are convinced that a proper appreciation of his own history and tradition is indispensable to the Jew who would maintain his inner dignity and spiritual pose in these trying days, or in more peaceful times. Moreover, they have a profound faith that Judaism still has a vital contribution to make not only to Jewish welfare but to the sum total of human civilization. Upon educators and Jewish laymen alike rests the sacred responsibility so to present the Jewish heritage to the Jewish child that both child and parent will need no further proof that a Jewish education more than compensates for the exertion which its acquisition entails.

ONLY 500 Jewish marriages took place in Poland last year, as against 19,000 annually before the war. In Warsaw no more than 150 marriages were recorded.

In the Lodz ghetto, which imprisons 150,000 Jews, only eight children were born during the second quarter of 1941.

THE NEWS OF THE MONTH

By LESTER LYONS

THE American Emergency Committee for Zionist Affairs has recently been constituted. The Committee is composed of representatives of the Zionist Organization of America, Hadassah, Poale Zion, and Mizrahi, together with several members-at-large. The purpose of the Committee is to engage in such activities as it may deem advisable in the interest of Zionism, particularly in the field of public relations. Dr. Stephen S. Wise is chairman of the Committee.

The Jewish Labor Committee reports that over \$46,000.00 has been contributed for the purpose of assisting the underground movement against the Nazis in the territories under Nazi domination.

The Jewish Welfare Board has celebrated the twenty-fifth anniversary of its organization. During the first World War the Board provided recreational, cultural and social programs for Jewish soldiers. After the war it became the coordinating agency in the Y.M.H.A. and Jewish Center field. Today, 325 centers are affiliated with the Board.

The sixth volume of the Universal Jewish Encyclopedia has been published. This volume has been dedicated to the memory of the late Solomon Schechter, who was one of the presidents of the Jewish Theological Seminary of America.

After a three years' journey, 21 young European refugees have reached Palestine. They were Chalutzim who had received their training in Germany, Austria and Czechoslovakia and had gone to England in 1938 on their way to Palestine. At the outbreak of the war they were interned and later sent to Australia. They were recently enabled to receive immigration certificates from the Jewish Agency.

A federal law has been enacted whereby aliens serving in the armed forces of this country may become American citizens even though they have not been residents of the country. They do not have to meet any educational test. Naturalization may be effected upon proof of good char-

acter and honorable service in the armed forces.

The Archdiocese of Detroit has formally announced that *Social Justice* is not a Catholic paper and that for the past two years no priest of the diocese has requested or received permission to contribute to it or be associated with it. Following this an-

KOSHER KITCHENS FOR AIR RAID SHELTERS

Kosher Kitchens which will provide food in times of disaster to those observing the dietary laws are being established by the Women's League of the United Synagogue of America. The first kitchen has been set up in the basement of the Beth-El Synagogue of New Rochelle, conducted in cooperation with the local Red Cross organization. The unit has staple non-perishable foods kept on emergency food shelves.

nouncement, a number of distributors of this anti-Semitic periodical were barred from selling it at their usual posts in front of many churches.

The United Jewish Appeal has issued a sound film portraying the world front for Jewish survival in the war, and the relief and rescue programs in Europe, Palestine, the United States, and South America. The film, entitled "The Promise," runs for about 20 minutes.

The British government is aiding the scientists at the Hebrew University in Palestine who are experimenting with a new type of tissue therapy in the treatment of war wounds. The discovery, which has produced sensational results, utilizes an adult tissue extract . . . The seventeenth anniversary of the founding of the Hebrew University is being commemorated this month . . . Judah L. Magnes, president of the University, has been named Chairman of a Scientific Advisory Committee to assist the War Supply Board of Palestine in the investigation of problems relating to the war effort in the Middle East.

The Dutch people have adopted an ingenuous way of stifling Nazi propaganda. A speech which Anton Mussert, a Dutch Nazi, was to deliver in a large hall in Amsterdam, was also to be broadcast for fifteen minutes. The hall was filled with thousands of Hollanders. When Mussert began to speak the audience rose and shouted "Heil Mussert!" so lustily throughout the broadcasting period that not one word of the speech was heard over the air.

As a result of enemy action the London Great Synagogue has been destroyed. During an inter-faith service consecrating a recreation ground and air-raid shelters the Bishop of London expressed to Jewish representatives his sorrow at the loss and offered the use of a church for synagogue services.

Following the sinking of the "Struma," in which 768 Jewish refugees lost their lives, thirty-one prominent American clergymen have appealed to the Archbishop of Canterbury to intercede with the British government so that other "homeless Jews be accorded refuge in the land of their fathers." These clergymen include Dr. Harry Emerson Fosdick, of Riverside Church, New York; Bishop A. W. Mounton, of Utah, Dr. Daniel A. Poling, of Philadelphia; and Dr. John

BOMBARDIER MEYER LEVIN HONORED

A nursing home for children, named in honor of Captain Colin P. Kelly, Jr. and Bombardier Meyer Levin, has been established in England by the Jewish Section of the Interfaith Committee for Aid to the Democracies. This is the seventh home established by Jewish Section.

Haynes Holmes, of the Community Church, New York.

The Pioneer Women's Organization will plant a grove of 1000 trees in its forest in Palestine in memory of the victims of the "Struma" disaster . . . Frederick H. Kisch, who was chairman of the Executive of the Jewish

Agency for Palestine from 1923 to 1931, has been appointed a Brigadier General. He is serving with the British Army on the Western Desert . . . The income of the Palestine Foundation Fund (Keren Hayesod) for the six months period ending March 31, 1942 was 40,496 pounds, as compared with 28,821 pounds, in the same period last year . . . "Jewish Soldiers Day" was observed in Palestine in honor of the sons of the Yishuv who have enlisted in the British military forces. Celebrations were held throughout the country as "an expression of the Yishuv's admiration for his sons who have undertaken the mission of defending the Yishuv's honor and safety."

The Nazi authorities have promulgated special rules in Poland with respect to the employment of Jews and Poles. German employers may require Jews and Poles to work on official holidays as well as extra hours without paying them for overtime. They receive no wages when they are ill nor when they are obliged to remain idle because of breakdown in the plants. Jews are to be used only for unskilled work, as far as possible. As war prisoners they may be sent to work only in groups . . . Jews are to be conscripted for draining the Minsk Marshes in Poland. The Nazis declare that this huge project is required for military reasons.

Josiah Wedgwood, member of the British House of Lords, has charged the Palestine Administration with being Anti-Semitic. During debate in the House, Lord Wedgwood said that "it is one of the self-evident truths that the Administration in Palestine is anti-Semitic. All our troubles in that country come from the anti-Semitic bias of the Palestine Administration." He deplored the Administration's policy of appeasement at the expense of the Jews and urged that the Jews be given the power and equipment to defend themselves.

Two million American cigarettes for Russian soldiers and an X-Ray machine have been contributed to Russian War Relief by the International Ladies Garment Workers Union. These gifts, accompanied by a vast quantity of medical and food supplies, have been shipped to Russia through the Jewish Labor Committee. Each package of

cigarettes bears a label in Russian expressing admiration for the fight the Russian army and people are making.

The Danish people are strongly resisting the anti-Semitic policy of the Nazi authorities. Anti-Semitic speakers have been assailed and Danish business groups have refused to heed the requests of Nazi leaders that Jews be excluded from membership.

Mass deportation of Jews from Germany was resumed Passover after a two month's suspension. Jewish families were packed into freight cars on a few hours' notice and transported to Eastern Europe. All Jews up to 65 years of age are subject to deportation. The present policy of the Nazis is to deport even people of mixed blood who previously did not come under the complete jurisdiction of the Nuremberg laws. Not only are German Jews required to wear a yellow star of David on their outer clothing when they appear in the streets, but they are now obliged to display on their doors a black star on a white background.

The Anti-Fascist Jewish Committee in Russia reports that the Germans have killed 86,000 Jews in and around Minsk, 25,000 at Odessa, and tens of thousands in Lithuania, Latvia, and Estonia. The 4,500 Jews comprising the entire Jewish population of Estonia was said to have been destroyed.

A war emergency conference is to be held in May by the American Jewish Congress in conjunction with its annual convention. The conference will consider the fundamental issues facing the Jews, with a view to the possibility of the rehabilitation of Jewish life after the war. The Congress has also arranged a forum this month to discuss the future of the Jews in the new world order.

The Jewish Publication Society of America will publish seven volumes this year instead of the three volumes published annually before. The new program has been adopted to meet the increasing demand for English books dealing with Jewish subjects. Among the books to be issued are "Renegade," a novel by Ludwig Lewisohn, "American Jews," by Lee M. Friedman, and "The Jewish Community," by Professor Salo W. Baron.

With the assistance of the USO, Jewish men in the army were enabled to observe Passover. The USO arranged for civilians to act as rabbis where army chaplains were not available. Passover was observed by the men not only in this country but also in Hawaii, Bermuda, Iceland, Newfoundland, the Canal Zone and other places, including England and Ireland.

Documentary material describing the atrocities inflicted by the Nazis upon the Jews in Poland has been compiled by the American Friends of Polish Jews. The material will be published in a volume of 600 pages entitled "The Black Book of Polish Jewry." The Board of Editors includes

REFUSE BACON EVEN IN TRANCE

An experiment in mass hypnotism was recently undertaken on the students at the Yeshiva College in this City. The experiment was successful in part, but when the students of this Orthodox institution were ordered to eat bacon while in a trance they refused to do so.

Louis Adamic, Maurice Samuel, Freda Kirchwey, Thomas Mann, Professor James T. Shotwell, and others.

Army orders being placed in Palestine for the coming year will amount to 8,000,000 pounds as compared with 4,000,000 pounds last year, and 1,000,000 pounds in 1940, is the announcement recently made by the Palestine Administration's Controller of Supplies. The capacity of Palestine's industry has been vastly expanded since the war. Such expansion has been made possible in large measure through the immigration into Palestine during the past few years of skilled labor, comprised of persons who were refugees from German-occupied areas.

The South African military forces have over 7,000 Jewish volunteers. General Jan Smuts, in a message to the South African Zionist Conference, stated that "in the years that follow this war, it will surely be remembered that whoever else faltered, the Jews played their part by the side of the Allies."

BROOKLYN JEWISH CENTER ACTIVITIES

Cantor Savitt and Choir Will Officiate This Sabbath

We are pleased to announce that Rev. Isidor Savitt will be our next visiting cantor and will officiate at the services this Saturday morning, April 25th.

Rev. Savitt is a dramatic tenor and concert and radio singer. He formerly occupied the position of cantor with the Beth Shalom Congregation of Brooklyn and Temple Beth-El of Astoria, L. I. Cantor Savitt will be assisted by a well-known choir, led by Mr. Rubin Kazimirsky. A cordial invitation is extended to members and their friends to attend.

Concluding Lectures in "Marriage and the Family" Series

The third lecture in the series on "War Programs—Their Effect Upon Marriage and the Family," will be given in our auditorium on Monday evening, April 27th at 8:30 o'clock.

Mitchell Salem Fisher, Esq., graduate of the Jewish Institute of Religion and now a practicing attorney, will discuss the interesting topic of "Marriage and Divorce — The Legal Aspects."

The series will be concluded on Monday evening, May 4th, at which time Rabbi Hyman Schachtel will discuss "Intermarriage." There is no charge of admission to the entire series to both members and non-members.

Sisterhood Board Meeting April 27th

The next meeting of the Board of Directors of the Sisterhood will be held on Monday afternoon, April 27th at 1 o'clock. All members of the Board are requested to attend.

Hebrew School and Sunday School Notes

Rabbi Lewittes is relating the story "The Biluim" at the weekly assemblies, in honor of the sixtieth anniversary of the first colonists in modern Palestine.

The Sunday School graduation class has picked as the subject of the closing exercises, "The Life and Work of Emma Lazarus," the great American Jewish poetess whose poem "The New

Colossus" is inscribed on the Statue of Liberty.

The students of the Hebrew and Sunday Schools are selling stamps in honor of Hebrew Week.

A Request from the Library Committee

The Library Committee of the Center, of which Mr. Irving L. Cohen is chairman, appeals to the Center members to please help to add to the collection of books for our library. The committee will be glad to accept books of interest, particularly of Jewish content. If unable to do so, please make a donation for the purchase of books in honor of some happy occasion, or in order to memorialize a deceased relative. Names of the donors and the occasion for which the books have been donated will be inscribed in the books purchased with the money received.

U. J. A. Dinner April 30th

This year's dinner, arranged by the Brooklyn Jewish Center for the United Jewish Appeal will be held in our building on Thursday evening, April 30th at 6:30 o'clock. Mr. Joseph M. Schwartz, president of the Center, is chairman of the dinner committee. Subscription for the dinner may be made at the office of the Center. Price—\$2.50 per person. We are anxious to make this dinner a huge success and we would appreciate it if the members would make their reservations with the least possible delay.

Young Folks League

The next meeting of the Young Folks League will take place on Tuesday evening, April 28th at nine o'clock. There will be concert music in the lounge before the meeting.

The feature of the evening will be a novelty "quiz contest" which will be conducted by Muriel Blickstein and Selma Halpern. All the members of the Young Folks League will participate in the contest. Many unusual musical questions and problems have been arranged by the committee. There will be dancing and refreshments at the end of the meeting.

Congratulations

Congratulations and best wishes are extended to the following:

Mr. and Mrs. Jeremiah Levy of 1511 President St. upon the birth of a daughter to their children, Mr. and Mrs. Jack Fineberg, on April 17th.

Mr. and Mrs. Abraham R. Melker of 1359 Union Street upon the engagement of their son, Irving David Melker, to Miss Rosalind Ellen Wolfe. Congratulations are also extended to the grandparents, Mr. and Mrs. Israel Halperin.

Mr. and Mrs. Samuel A. Schneider of 1354 Union Street upon the birth of a son to their children, Mr. and Mrs. William I. Schneider on March 26th.

Mr. and Mrs. Samuel Stark of 693 Montgomery Street who celebrated their 25th wedding anniversary on Thursday, April 23rd.

Speedy Recovery

We extend our best wishes for a speedy recovery to Mr. Louis Zankel of 1505 President St. who has undergone an operation at the Beth Moses Hospital.

Dinner to Mr. Harry Marcus

A Testimonial Dinner will be given to Mr. Harry Marcus now Major in the United States Army on Saturday evening, May 9th. Hon. Nathan Sweedler is chairman of the dinner committee.

Club Notes

After a brief Passover vacation, the Inta-League resumed its Wednesday night meetings.

The Shomrim and Center Girls are arranging a Victory Dance for April 25th at 8:15 P.M. Admission will be by purchase of a quarter defense stamp.

The Vivalets are holding their final meeting of the year on Saturday, April 25th. A farewell Party is being arranged.

The Maccabees and Tsofim are holding their last meeting of the year on Sunday, May 3rd. A program of Old-time movies is being arranged.

The Dramatic Club is staging its production, "Grandma Pulls a String" on Saturday night, May 2nd.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Chalkin, Irving

Res. 1667 President St.

Bus. Furrier, 330 - 7th Ave.

Married

*Proposed by Samuel Peckman
and Max Spitz*

Dvorkin, Morris

Res. 441 Brooklyn Ave.

Bus. Clothing, 11 W. 20th St.

Married

*Proposed by I. Silberberg
and A. Greenblatt*

Eisner, Felix

Res. 725 Eastern Parkway

Bus. Shoes, 1265 Broadway

Married

*Proposed by Mr. and Mrs.
Sol Pressner*

Finkelstein, Aaron

Res. 335 Crown St.

Bus. Machinery, 214 Centre St.

Married

Proposed by Dr. Joseph Feldman

Sielenfreund, Sam

Res. 1440 - 55th St.

Bus. Infants' Wear, 944 - 3rd Ave.

Married

Proposed by Joseph L. Greenberg

The following has applied for re-instatement in the Brooklyn Jewish Center:

Levine, Abraham

Res. 9418 Foster Ave.

Bus. 1086 Cypress Ave.

Married

Proposed by Joseph Goldberg

MAURICE BERNHARDT
Chairman Membership Committee

Personals

Rabbi Levinthal participated in a program of the Centenary Dinner which was held on Monday evening, April 20th at the Waldorf-Astoria, commemorating the 100th anniversary of the Board of Education of the City of New York.

Rabbi Levinthal will be one of the speakers at the banquet of the Convention of the United Synagogue of America in Atlantic City next Sunday, April 26th.

Irving D. Melker, son of Mr. and Mrs. Abraham R. Melker, was graduated from New York University with the degree of Bachelor of Aeronautical Engineering.

Expression of Thanks

The Sisterhood expresses its hearty thanks to the chairman, co-chairmen, and members of the committee in charge of the Mah Jongg and Card Party held on Sunday evening, April 19th. Their fine cooperation is greatly appreciated.

Additions to Library

The following books have been acquired by the Center library recently and are now available for circulation:

Marion Alive — by Vicki Baum

Something Has Happened — by Lewis Browne

Two Way Passage — by Louis Adamic

Jews In A Gentile World — by I. Graeber and S. H. Henderson

Essays on Anti-Semitism — by K. S. Pinson

Renegade — by Ludwig Lewisohn
Josephus and the Emperor — by Lion Feuchtwanger

Jewish Liturgy — by A. Z. Idelsohn

Jewish Music — by A. Z. Idelsohn
The Jewish Woman and Her Home — by J. E. Goldin

Acknowledgment of Gifts

We acknowledge with thanks receipt of gifts from the following:

Library

The children of the late Israel Cohen donated books in his memory.

Mr. A. J. Goldstein

Mr. and Mrs. Louis Kotimsky in honor of the Bar Mitzvah of their son, Stanley on March 21st.

Mr. and Mrs. David H. Sherman, in honor of the Bar Mitzvah of their son Alan on March 14th.

Prayer Books

Mr. and Mrs. Louis Kotimsky

Mr. and Mrs. David H. Sherman

Junior Congregation

The services on Saturday, April 25, will be led by the following:

Schacharit—Kenneth Amer, Summary of the Law—Helen Seidman, Maftir — Robert Goldberg, Story — Mrs. Beder.

Sabbath Services

Kindling of candles at 7:29 o'clock
Friday evening services at 6 and 7

Sabbath services, Parsha Ahare Kedoshim, will commence at 8:30 a.m.

Rabbi Lewittes will speak on the weekly portion of the law.

Class in Pirke Aboth (Ethics of the Fathers), under the leadership of Mr. Benjamin Hirsh at 5 p.m.

Mincha services at 6 and 7:15 p.m.

Daily Services

Morning services at 7 and 8

Sunday morning additional services at 9:00.

Mincha services at 7:15

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Charles S. Feinberg of 1142 Lincoln Place on the occasion of the Bar Mitzvah of their son, Seymour which will be celebrated at the Center this Saturday, April 25th.

U. J. A. Luncheon

The United Jewish Appeal Luncheon for the individual pledges in the Eastern Parkway and Crown Heights sections will be given at the St. George Hotel on Thursday afternoon, May 14th at 12:30 o'clock. Reservations may be made through the following: Mrs. David Spiegel for the Eastern Parkway Hadassah; Mrs. Ira T. Kraner for the Deborah Group Hadassah; Mrs. K. I. Ostow for the Mizrahi, and any of the following officers of the Sisterhood: Mrs. Maurice Bernhardt, Mrs. Morton Klinghoffer, Mrs. Isador Lowenfeld, Mrs. Hyman Rachmil, Mrs. William I. Siegel and Mrs. I. Wiener.

Changes in Gym Schedule

The gymnasium and baths will be closed on Saturday evening during the spring and summer months. The department will close on week nights at 10:30 and members are urged to please come not later than 10 p.m.

PERPETUATE the memory of your
beloved departed ones by placing a

Memorial Tablet

in their honor in the Center Synagogue

These tablets are lit on the anniversary of death (Yahrzeit) and also on the days when Yizkor is recited.

Tablets ordered now will be placed in time for the Memorial Services on Shevuoth.

For further information please telephone Mr. Goldberg (PResident 4-1400)

WAR SERVICES AT THE CENTER

Center Blood Donor Day—May 20th

THE Committee on Civilian War Activities has completed arrangements with the American Red Cross for its Mobile Unit of the Blood Donor Division to be at the Center on Wednesday, May 20th, from 3:30 p.m. to 7:30 p.m. The entire dining room and kitchen facilities will be turned over on that day to the American Red Cross for the purpose of accommodating members of the Center and their friends who wish to donate their blood to our fighting forces.

We appeal to those who have not yet registered to please do so at once. An appointment may be made at an hour convenient to them.

Our boys are shedding their blood for you! Give a pint for them!

Books For Men In Service

The response to our call for Victory Books has been very gratifying. Members are urged to continue to bring books to the Civilian War Activities Office at the Center. Please see that all books are in good reading condition.

Register For Civilian Defense Work

A committee will be at the Center on Mondays from 8 p.m. to 11 p.m., Wednesdays from 10 a.m. to 5 p.m., and Thursdays from 8 p.m. to 11 p.m. to accept registrations for volunteers for Civilian Defense work. Volunteers are needed for the following:—

Auxiliary Firemen
Aircraft Warning Branch
Typists and Clerical Workers
Clinic Assistants
Air Raid Signal Attendants
Examining Physicians & Dentists
Group Leaders in Recreation
Nurse's Aides
Preliminary Census on Evacuation of Children
Welfare Work
School Defense Aids
Air Raid Wardens
Public Health Assistants
Motor Messenger Service

Do your share. Become part of the all-out effort in this War for Survival.

Purchase Your War Bonds and Stamps from Center Office

The Center has assumed the volun-

tary quota of \$100,00 worth of war bonds and stamps. We are anxious to complete this quota at an early date. We would appreciate the members' cooperation in purchasing their bonds and stamps through our office.

First Aid and Other Courses

Five hundred and fifty pupils have received their first aid certificates as a result of courses taken at our Center. Five additional first-aid classes attended by 125 pupils will be completed shortly. At the present time there are four nutrition classes in session, comprising an approximate total of over two hundred pupils. We have advanced first-aid classes in session at this time, each of which has an average attendance of over thirty-five. We have also organized another group of nine first-aid classes under efficient instructors. We list the courses which are functioning at present, together with the names of instructors:—

MONDAY

First-Aid

10 A.M. Mr. Edward Peskin
8 P.M. Mr. Dan Gody
8 P.M. Dr. Joseph Kasnetz

Nutrition:—

8 P.M. Miss Doris Stark

TUESDAY

First-Aid

2 P.M. Dr. Herman Hirschfeld
8 P.M. Mr. Dan Gody
8:30 P.M. Dr. Abraham Casden

Nutrition:—

10 A.M. Mrs. Neubauer
10 A.M. Miss Fierst
8 P.M. Mrs. Bloom

WEDNESDAY

First-Aid

10 A.M. Miss Annixter
10 A.M. Dr. Abraham Casden
2 P.M. Miss Ostermann
2 P.M. Dr. Harry Benin
8 P.M. Dr. Morris Goldring

THURSDAY

First-Aid

8 P.M. Dr. David Zuckerman

Adv. First-Aid:—

8 P.M. Mr. Dan Gody
8:30 P.M. Dr. Abraham A. Bernhardt

Center Designated As Emergency Welfare Center

According to announcement recently made by the Welfare Commissioner William Hodson, the Brooklyn Jewish Center has been designated as one of the fourteen Emergency Welfare Centers in our borough. The function of the Welfare Center will be three-fold: it will give advice and information, provide cash allowances to victims of air raids, and arrange for the rehousing of bombed-out persons.

Casualty Station

Dr. Edward M. Bernecker, Commissioner of Hospitals and Chief Emergency Medical Service of the City of New York, has informed us that our building has been selected by the Emergency Medical Service of Citizens' Defense Corps of the City of New York as the Casualty Station of this section for emergency medical service.

Center Red Cross Workroom Needs Machine Sewers

Members and their friends are urged to come in and give some time to our Production Room. The Red Cross needs lots of garments of all kinds and description in its preparation of Disaster Boxes for emergency use. We have many sewing machines available for women who can sew. We know everyone wants to do all he can to help. Here's a chance for some of you

Volunteer to:

Give Blood.
Join Our Workroom.
Donate Books.
Buy War Bonds and Stamps.
Register for Civilian Defense.

Mr. Bernhardt Head of Rescue and First Aid Division

Mr. Maurice Bernhardt was appointed a member of the Disaster Preparedness and Relief Committee of the Brooklyn Chapter, American Red Cross and will have charge of the Rescue and First Aid Division. Mr. Bernhardt is a member of the Board of Trustees and is chairman of the Center Civilian War Activities Committee.

FORETHOUGHT

IT is wise to give thought to the choice of a cemetery plot before the emergency arises.

The Brooklyn Jewish Center offers to its members and their friends the private plots it has purchased in the old Montefiore Cemetery at Springfield, Long Island, at prices below the market value, and upon convenient terms of payment.

Do not postpone action on this important matter. Be sure to write TODAY for additional information. Without any obligation, we shall forward an illustrated booklet giving full details regarding prices and terms of payment.

Rabbi Levinthal on Radio This Sunday

Rabbi Levinthal will speak on a national hookup of the Red Network of the radio on station WEAJ this Sunday, April 26th, at 5 p.m. This is a special broadcast in connection with the United Synagogue Convention which will take place this week-end in Atlantic City.

Free Class in Community Singing

The Social Committee has made arrangements for a class in community singing to be conducted in our building in cooperation with the New York City W.P.A. Music Project. There is no charge for instruction. Those who are interested are requested to please register next Tuesday evening, April 28th between 7 and 10:30 p.m.

Drum Bugle and Fife Corps Now Being Organized

The Center has made arrangements with the W.P.A. Music Project to organize a drum, bugle and fife corps in our building. The group will meet on Thursday evenings between 7 to 10:30. If interested, please leave your name and address at the information desk.

Cemetery Committee Meeting Wednesday Evening

The first meeting of the newly appointed Cemetery Committee will be held on Wednesday evening, April 29th at 8:30 o'clock at the home of the new chairman, Mr. Samuel Lemberg of 1380 Union Street. Members of the committee are urged to attend.

SHOMRIM and CENTER GIRLS

Victory Dance

Saturday, April 25, 1942

8:15 P. M.

—Admission—

25c Defense Stamp to be purchased
at door.

BATAAN AND BETHAR

Continued from page 7

way to national defense. There were the disseminators of hate and, alas, we have them still—who, through the medium of the evil tongue, did their utmost to disrupt the national unity of our people. And Bataan was the result.

Askerah Bo L'Olam Al Ha-Maaser. The plague that visited us is due also to the short-sightedness of so many of our citizens who did their utmost to withhold their *Maaser*, their tithe that was so essential to enable our government to properly prepare to face our enemies. Many begrudged the government every extra dollar it asked. The government was becoming Socialistic, many charged, because it levied ever-rising taxes, and these same objectors were so blinded as not to see the imminent danger that demanded ever increasing protection in defense if our America was to continue to be.

And the analysis of the third Rabbi also, alas, applies to us. *Askerah Bo Il Bittul Torah.* This tragedy came because so many lost their belief in democracy, because so many have surrendered their faith in the Divine Law of freedom and liberty.

The defeat we suffered in Bataan, despite the grief and the sorrow it brought to our hearts, can yet be instrumental in awakening us from our lethargy, in curing these national sore spots that bring the plagues of suffering and defeat.

The fortress of Bethar which fell to Rome was the last defeat that the warring Jews suffered. Bataan is the first defeat America has met in this struggle. It is still time for us to learn the lessons that can bring victory in the future. Out of this defeat there must come a new determination to achieve national unity, a new consecration to the demands for self-sacrifice in behalf of our beloved land, a new dedication to the cherished ideals for which we are battling. The *Maklah*, the plague that visited us, will then come to an end, and we shall be privileged to behold a new Lag B'Omer, one that shall mark a lasting triumph for truth and justice for all mankind.

Library Schedule

The Center library is open on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 p.m. to 9:30 p.m. and on Sundays and holidays from 10 a.m. to 3 p.m.

OMER AND SEFIRA

Continued from page 10

warranted by the brevity and simplicity of the entire service.

The Lag BeOmer has also fallen under the spell of esoteric influences. Lag BeOmer means the thirty-third day of the Omer. Lag stands for the Hebrew letters Lamed Gimmel, Lamed stands for thirty, Gimmel for three. This minor festival is in no way distinctive. There are no special prayers, no special observances. But the cabalists created a mystical background for it. It has become associated with the death of R. Simeon ben Yochai, the Tanna whose name innocently became connected with the authorship of the Zohar, the text-book of the Cabbala. We know now, of course, that the old Tanna had nothing to do with its creation, but that it was the work of Moses de Leon, a Spanish Jew of the thirteenth century. A mystical character attached itself to R. Simeon because of his escape from the clutches of Rome, related in Tractate Shabbas 33b. Even in the Talmud the stories concerning him are miraculous and legendary.

In cabalistic circles, especially in the Palestinian city of Safed, much is made of Lag BeOmer because of R. Simeon's death. When he died certain mysteries were revealed. On Lag BeOmer, the Jews of Safed journeyed to the village of Meron, the place where R. Simeon is supposed to be buried. Safed for several centuries became the home of Jewish mysticism. There R. Joseph Caro, an outstanding Cabbalist, but a still greater Talmudist, whose Shulhan Aruch has become the accepted code of Jewish law, dwelt in the 15th century, after the Spanish expulsion. There R. Isaac Luria, known as Ari, made his home also in the 15th century, and from there he spread his influence throughout the Diaspora, through his teachings. There, even at the present time, schools of learning are abundant and mysticism still flourishes.

At the grave of the old Tanna, prayers are intoned. After the prayers, a great celebration is arranged in the woods nearby in which there is much rejoicing. These events, however, do not meet with the approval of all rabbinic authorities. R. Moses Schreiber deprecated these ceremonies and stated his disapproval.

Outside of Safed, Lag BeOmer has become a popular holiday for outside sports. Children are freed from their school tasks and wander off into the woods accompanied by their teachers. Often they carry bows and arrows, symbolic of the sage in whose days, according to legend, no rainbow appeared in the heavens. Another interpretation is that the bow is symbolic of the rainbow which is to appear as the harbinger of the Messiah.

Thus a simple ceremony like the Sefirat Ho'Omer became associated with the life, or rather the death of an ancient sage, and became wrapped up in many mysteries and, to the modern mind, meaningless prayers and ceremonies.

BOSSMAN'S REVENGE

Continued from page 13

been completed.

Fritz followed me. He said, "You've been a good pupil. You'll learn more when we reach the factory — if you ever reach it."

He ordered me to start the motor. Amidst the roar that ensued I caught the meaning of his words, "if you ever reach it," for he began to unnoister his service revolver. He knew that I could be accused of attempting to escape.

I struck him with the wrench I had worked with so long. He lay limp at my side. I began to take off. Bullets cut through the wings and resounded against the metal as I sought elevation. I reached the sea as Fritz regained consciousness. He sprang at me. I loosed my hands from the controls and the ship began to spin. She whirled towards the sea.

But before she lit I held the body of Fritz as I had learned in my routine to hold the heavy part of the plane. I tried to say some things to him but all I could recall was: one, two; one, two. I think he understood that.

As we neared the water one splendid thing did come to my mind—a thing I had planned to say to him for months. But just then I heard his backbone snap and felt him grow limp in my arms.

It probably made no difference whether or not he heard, for Fritz didn't understand anything too well.

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A TALK WITH SCHNITZLER'S WIFE AND SON

Continued from page 12

ried to Schnitzler two years after our first meeting."

"What was Schnitzler's routine of work as an author?" I asked.

"As a rule he spent the whole forenoon in the open air, walking in his beloved Vienna woods. There his ideas developed and the personages of his plays and stories assumed shape. Once, when returning from his outing he said to me, referring to a character of his imagination, 'I wonder what this chap means to do — he makes such strange speeches!' After dinner, he used to take our little daughter—she died early—on his knees and tell her an endless story dealing with two children, 'Mitzerl' and Mautzerl,' who had gone out into the big world. When she left him, he sat down to his work. He used to work every afternoon, even if he did not actually produce anything new. For he believed in work, and he called Continuity, Intensity and Inner Compulsion the three essential elements of a work of art. In the evening he liked to play the piano or to accompany my singing—I had the honor of having once been Bruno Walter's pupil. Schnitzler preferred Beethoven and Schubert to all other composers. Among the contemporary composers it was Mahler whom Schnitzler admired most. Incidentally, Schnitzler composed a few waltzes himself. Before he went to bed he read, sometimes for hours."

"I imagine that he liked to go to theater, too."

"And how he loved it! He used to attend all rehearsals of his works, to the great delight of the players, who liked his understanding advice. I still have one of his manuscripts, an unfinished novel dealing with the theater. But he also loved the motion-pictures—he could be moved to tears over a movie. 'Light o' Love,' as you know, served as a film plot several times. A movie from this drama is about to be made once more in Hollywood. But I think that the film industry has not yet made full use of all the opportunities afforded by Schnitzler's works. Since we are speaking of Schnitzler's plays, I remember that it was no less a critic than Georg Brandes who congratulated my husband on 'Light o' Love.' And it was actually Brandes, the discoverer of Ibsen and Nietzsche, who was the first great critic to appreciate Schnitzler's work. His enthusiastic letter to

my husband was the beginning of a correspondence that extended over more than thirty years, until the death of Brandes. It might interest you to know that about thirty years ago a young English diplomat asked permission to translate 'Abschiedssouper' into English. He was Robert Vansittart, who was later to play so important a part in English politics. But I wish to emphasize that of all writers my husband met he was most devoted to Richard Beer-Hofman, the author of 'Jacob's Dream,' about whom he used to say, 'He is closest to my heart, next to my own brother, and he has always been the purest soul of us all.'

We talked about Schnitzler's relations with Sigmund Freud.

"Strange," she said, "these two men rarely met. But they presented one another with the books they published. I might quote from a letter of congratulation which Freud sent my husband on the occasion of his 60th birthday: 'Whenever I delve into one of your beautiful works, I have the feeling that beneath the poetic surface I will find the same premises, interest and discoveries which I had considered my own . . . Thus I have the impression that you have unearthed through intuition—or rather through the delicate power of observation — everything that I have discovered by means of tedious research during the treatment of my patients.'"

Austria came into the conversation, and Mrs. Schnitzler said:

"My husband loved Austria and was a faithful Austrian, although he saw and criticized the faults and shortcomings, gnawing at its brittle surface. But to him—and to all of us—Old Austria was an ideal and a model state, insofar as it united within itself dozens of nationalities and the adherents of many creeds into one large political entity that was above narrow-minded chauvinism. Was not the old Austro-Hungarian monarchy a partial realization of our dream of the future, of the United States of Europe, that may some day come true? But Schnitzler was attracted, above all, by the lovely Austrian landscape which gave such a distinct character to his works. He would not live in any other country. He refused to live in Berlin permanently. The first World War, with its violation of every law of humanity, was a great shock to him, and so was

the dismemberment of Austria. Just before the outbreak of that war we were on a long trip—Schnitzler loved travelling—that took us along the Southern coast of England. Near Southampton we saw the first hydroplane, and from our ship we could watch the bathers on the Isle of Wight. 'We shall go to see England next year,' Schnitzler said. That was in June, 1914. A few weeks later the war broke out."

I had heard that Mrs. Schnitzler had taken up an unusual and humane profession, that of correcting speech defects. I inquired about her work.

"As you know," she replied with much diffidence, "medicine, and particularly laryngology, are family traditions with the Schnitzlers. After my husband's death in 1931, I became a pupil of the noted authority on speech and voice disorders, Dr. Emil Froeschels, of the Wiener Allgemeine Krankenhaus. He is practising in this country now, and I have the pleasure of continuing to work with this great scientist."

"I am sure that you are happy here in free, democratic America, like all of us refugees from Nazi Europe."

"I certainly am. I was fortunate in meeting a number of generous, noble-minded people on my long flight from Vienna to New York. I am particularly indebted to Professor Richard Williams, head of the German Department at Cambridge University, England, who actually saved me from very unpleasant experiences in Vienna when, in May, 1938, he invited me to deliver several lectures on my husband at the University. Almost a year later I was happy to arrive in New York to join my family and my numerous American friends."

Heinrich Schnitzler has also found new happiness in the United States. He has directed several of his father's plays, but has been engaged chiefly in lecturing on the theater.

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